SATURDAY EVENING, APRIL 19
The ANNUAL CELEBRATION of the THIRD SEDER
AND THE BEGINNING OF THE
Campaign for the Jewish Workers in Palestine
FIVE years ago, Silent Automatic was an unknown newcomer among oil burners, facing the competition of several strongly established companies. Today "Silent" stands first among the 47 leading oil burner manufacturers—an achievement almost without parallel, and one which clearly indicates the outstanding merit of the Silent Automatic.

Undoubtedly, most Silent Automatic owners purchased their burners primarily to get rid of furnace worries—shoveling coal, carrying ashes, etc. But they soon discover many more advantages—uniform heat, greater cleanliness, a livable basement with space for a playroom or den.

"Silent" heating is no more expensive (and frequently costs less) than coal. The cost of installation is low, and you may purchase on an extremely favorable payment plan.

You can have a Silent Automatic installed in your home in a few hours. Come in or telephone; it takes but a few minutes to show you the "Silent" and tell you more about it.

A FEW OF OUR USERS
Mr. G. Samperil Mr. C. Prescott Knight
Mr. H. Mendelovitz Mr. Robert W. Otis
Mr. B. Korenbaur Mr. Forrest E. Lakey
Mr. S. Needle Dr. J. J. Walsh

SILENT AUTOMATIC SALES CORPORATION
163 BROAD STREET, PROVIDENCE, R. I. PHONE DEXTER 9517
FACTORY BRANCH OPEN EVENINGS UNTIL 8 O'CLOCK

SILENT AUTOMATIC
THE NOISELESS OIL BURNER
Preparing the Ground for New Comers

Palestine is gradually becoming a centre for Jewish immigration from the Eastern European countries, where many Jewish communities have been economically and socially ruined, and where thousands of our brethren look toward Palestine as their only hope.

New Chalutzim are pouring into Palestine daily. Over 4,000 came in during the last five months and found immediate employment. Thousands more are expected in the very near future and the Histadruth, the Palestine Labor Federation, is preparing ground for the ever larger numbers of new-comers, making possible their establishment on a sound productive basis.

There are 76 industrial co-operative undertakings in Palestine, 48 agricultural co-operatives, 24 branches of co-operative stores, dairies and cafeterias. A workers' health fund to render medical aid to the Pioneers and their families, a cultural department of the Histadruth which takes care of 68 kindergartens and 12 elementary schools and also provides education for 4,085 adults. It has a daily newspaper (Davar) with its English and Arabic supplements, a workers' theatre (Ohel) and a library with 106 branches. It has a workmen's loan society for the purpose of making loans to co-operative groups enabling them to undertake public and private work thereby giving employment to hundreds and thousands of people.

Our Response

Realizing our responsibility towards the building of Palestine, the Gewerkshafte Palestine Labor Campaign was established six years ago, with the purpose of facilitating the constructive work of the Histadruth, to maintain and extend its model institutions and labor homes to provide the worker with tools and machinery and thus enable them to continue their historic task.

What Jewish Labor Means to the Up-Building of Palestine

Have you ever stopped to think what makes a reality out of that magnificent dream—the building of a National Homeland?

Palestine is literally built up by the Histadruth, the General Federation of Jewish Labor in Palestine. Those who till the soil, construct roads, erect houses, till in quarries and labor in the various productive industries are all members of the Histadruth.

The Histadruth represents 40,000 courageous and dauntless chalutzim who transform Palestine into a fruitful home for its inhabitants and for the entire Jewish people.

The Conference of the Hanoar Hatzioni, the Junior Comrades of the Histadruth.
Greetings

Message of William Green

President, American Federation of Labor

Washington, December 1st, 1929.

In common with many other groups of people who entertain a reverential regard for the history, traditions and achievements of the Hebrew Race, the membership of the American Federation of Labor protested against the atrocities perpetrated upon the Jewish people in many places in Palestine. The Government of Great Britain must punish those guilty and must accord full protection to the Jewish people residing in Palestine in the exercise of all their civil, religious and political rights.

We hold that all the rights guaranteed the Jewish people in Palestine under the Mandatory authority conferred upon Great Britain and as expressed in the historic Balfour note, must be respected and preserved at any and all cost. The highest and best interests of humanity and civilization demand that this be done.

Be assured that the American Federation of Labor will render all assistance possible in helping the Jewish people to realize their hopes and to carry on the great work in which they are engaged in Palestine.

Fraternally yours,

WILLIAM GREEN

THE LABOR PARTY.

Transport House (South-Blocks),
Smith Square, London, S. W. 1;

November 12, 1929

Mr. A. I. Shpliaoff,
National Labor Committee for the Organized Jewish Workers in Palestine
32 Union Square,
New York,

Dear Comrade:

I regret very much that we shall be unable to be represented at the Fifth Annual Convention for Jewish Labor in Palestine, to be held in New York on November 29-December 1st.

The British people and Jewish Labor in Palestine are joined together in one of the greatest experiments in history—the establishment of a Jewish National Home in Palestine. It is an experiment which brings no material profit to the pioneers in Palestine or to the British people, and which demands and receives many peculiar sacrifices from sympathizers with Zionism throughout the world. There are times when our idealism brings us sorrow and anxiety. Nevertheless we will pursue this joint adventure of Jewish idealism and the British Government with courage and resolution.

With warmest fraternal greetings,

Yours sincerely,

J. S. MIDDLETON,
Acting Secretary

Z’man Heruthenu

Passover, soon to be observed throughout the entire Jewish world, the titanitc resistance and opposition of the Yeveski to its observance by our brethren in Soviet Russia notwithstanding, is known as the “Season of Freedom,” although the Bible denominates it as the feast of unleavened bread as well as the feast of spring.

To assuage the misapprehension of the reader, we shall, in our remarks, which must necessarily be brief, confine ourselves to the “freedom” aspect solely, and leave the other features to those who care to peruse the subject for themselves, and consult the Shulhan Aruk, where ample opportunity for research is abundantly provided.

Freedom, in its common acceptation, is defined as “exemption or liberation from slavery, imprisonment, or restraint, or from the power or control of others.” Bearing the foregoing definition and its implications in mind, it is really immaterial how we regard the liberation of Israel from Egyptian slavery: whether we adhere most firmly and unwaveringly to the traditional view and account of the event as found in the Bible, or whether we prefer to accept the most advanced theories of modern textual criticism, since the underlying fundamental idea of freedom remains lofty, beautiful, as well as most amazing, considering the times and conditions under which the event was supposed to have happened.

As far as we know, no other literature of antiquity, besides the Bible, contains any account, wherein a struggle for freedom and a protest against slavery and oppression is registered in such unequivocal terms as stated in the second book of the Pentateuch. For the first time in history, before the Romans, who have coined the term “emancipation,” ever appeared on the historic arena, the Bible had published a decree, wherein an injunction against the enslavement of one set or group of people by another was clearly embodied. There is no doubt that the

INTERNATIONAL FEDERATION OF TRADE UNIONS
31, Tasselschadestraat, Amsterdam

Amsterdam, November 13, 1929

National Labor Committee,
32 Union Square,
New York, N. Y.

Dear Comrades:

We are in receipt of your invitation to attend the Fifth Annual Convention for Jewish Labor in Palestine, to be held at the end of this month in New York.

You will understand, I am sure, that the mere fact of the affiliation with us of the Jewish National Trade Union Centre in Palestine, the General Federation of Jewish Labor in Erez Israel, is sufficient guarantee of the deep interest which we cannot fail to take in the course of events in Palestine. The shortness of the interval before your convention, and the great distance will however make it impossible for us to accept your invitation to it. We must therefore confine ourselves to thanking you for it, and wishing every success to your discussions.

Fraternally yours,

(Signature) JOH. SASSENBACH,
General Secretary.
credit for originating the idea, that "all men are created
equal," and that no one individual or a collective group
of individuals is justified in assuming and exercising con-
trol over any other group, primarily belongs to Israel,
irrespective of the fact as to how we have been compen-
sated for promulgating the idea of liberty.

If one were to meditate carefully and critically
analyze the question as to why, of all the nations on
earth, Israel is always the one that resists the dayenu
(see that the term "nations" applied to Israel, will
not sound offensive to the adherents of the so-called
"religious community theory") should have been the first
and practically the only one, both in the ancient world
and throughout the ages, to take a leading part in and be
the greatest contributor to the cause of liberty and freedom.
He could not escape the conclusion that the basis involved
is indissolubly connected with Israel's intrinsic
characteristic, namely, a maintainer of justice and right­
eousness. "With righteousness thou shalt judge thy neigh­
bor," is a cardinal principle of the Bible. It is thus un­
thinkable for one, endowed with a high sense of justice,
to tolerate oppression or slavery. The revolt against
oppression is very strong in evidence throughout the entire
biblical period, and the prophets, Israel's unique product,
have been the greatest champions of liberty. If Passover,
the season of our freedom, were to teach us only this
single lesson of liberty, we could very well and ought to
agree most heartily with the author of the Haggadah, and
say: "dayenu."

The slavery discussed above and the one dealt with
in the Bible is one which may be described as physical.
Unspeakably horrible and undesirable as physical slavery
is, it is extremely mild in comparison with the other kind
of slavery, known as mental or intellectual slavery. There
are some historians who jealously justify the institution
of slavery because it has given rise to and stimulated the
development of so-called "civilization." It may also be
said that the slaves themselves, having, through genera­tions
and centuries of usage, become a part of the institution,
were not altogether discontented with their lot. So,
for instance, after the Civil War and the legal abolition of
slavery in this country, very many of the colored slaves
regretted the change in their status, and preferred to
remain mere chattels as before, when they were at least
sure of their daily bread and a roof, humble as it was in many
instances, over their head. Even the Bible records the
fact that Israel longed for the Egyptian "meat pot." We
must not also be oblivious of the fact that physical slavery
prevailed among the lower strata of the people, whose
mentality was at a low ebb, and the revolt against and the
dissatisfaction with it, actually came from within.

The discussion of freedom implied in the lesson
taught by Passover, would certainly be inadequate if it
were limited to physical slavery alone. While lack of space
precludes the possibility of a detailed analysis of mental
or intellectual slavery, yet it would be unjust to leave that
phase out entirely. In the words of that profound thinker,
Dr. Schmarya Levin, we must at least touch the "roshe
prokim. The victims of mental slavery, who, by their
very nature, feel the pains and suffering inflicted upon
them very keenly, are to be commiserated and protected
even more than the human beings subjected to physical
slavery. Moreover, we must be cognizant of the fact that
it is absolutely impossible for one endowed with a mind to
control his flowing thoughts and change them by adapta­tion
to the whims or convenience of a creature possessed of
a superior physical or material force. When the Bible
declared that "ye shall proclaim freedom throughout the land
to all its inhabitants," the connotation carried with it ab­solute freedom, in all its ramifications.

For Zionists it may not be uninteresting to state the

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Book Review

By Harry S. Beck

"Singerman" by Myron Brinig

The author gives in this book a vivid description of a
Jewish family, of two generations, living in a small town
in the West. Without giving his own personal interpreta­tion
of his characters, as to whether their mode of living
is right or otherwise, he merely pictures their everyday
life, their tribulations, their desires and achievements,
typical of a remote place like "Silvertown."

The principal character of this novel is the father of
the family. Moses emigrates to America from a small but
picturesque town in Roumania, of mild climate and quiet
walks upon, are alien to him. Deep in his soul is that feel­ing
of how he can provide for his family in this
strange land, he devotes everything that is in him to the
one thought in mind—to succeed in business—with but
outlet for his energy. His store on Main Street is the,
dreams. As the years roll by, the family grows larger and­
with it come tribulations of various categories and his
lofty dreams keep on being postponed. He becomes more
absorbed in his business, because it is the only

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May we not hope for a speedy restoration of complete
freedom in Eretz Yisrael, where the Jewish genius and
innate sense of justice and righteousness will have a wide
opportunity for development, so that, as of old, "the law
went forth from Zion," the world will again attentively
hearken to the voice of Israel, and put an end to misery
and oppression. May the lesson taught by Passover not
remain unheeded, and may the observers of "the season
of peace on earth and good-will towards men" sincerely
endeavor to harmonize action and preaching, so that the
consciousness of the world be aroused to the end that the
serpent of tyranny, in whatever shape it manifests itself,
shall disappear from the earth.

Joshua Beck
satisfy him. It appears to him as a sort of imitation—unreal and not to his spiritual tastes. Rebecca's life is even in some degrees worse than that of Moses. She is closeted for days, weeks, and years in the four walls of their home, caring for her good-sized family. At an early age, she becomes a wreck, both physically and spiritually. We see before us a picture of two human beings transplanted in a strange soil. What becomes of them? The picture is a very sad one. It is a crying-out-to-God tragedy that has befallen those whose misfortune, for one reason or another, it has been to emigrate to a strange land. For although economically, they are much better off than they would have been in Roumania, their social and spiritual lives are empty chaos.

The children that they have reared are exactly what one would expect to see of this particular type of parents, and the environment of that locality. The children's education consists of that of the public schools. They absorb fully all those faults that might be expected from that adulterated teachings in a town where the taxpayers are foreigners, and the officials and teachers of native stock.

The Singermann's children are of the passive kind. None of them has any desires to accomplish great things, although as might be expected in a family of eight, each one is somewhat different. The ups and downs in their lives can be attributed solely to the miserable environment in which they live, for the American atmosphere molds the younger generation, whether it is Jewish or Gentile. They lack the moral courage that their parents possess, and misunderstanding them because they have no knowledge of the English language, they pay no heed to their moral teachings. Their parents appear to them funny and their advice worthless. They inherit the faults of their parents but none of their virtues. We see a tragic picture of the misdeeds of their children. Their only daughter's first marriage is not according to the laws of Moses. One of their sons marries a Gentile woman of disreputable fame, one of their daughters-in-law, a Jewess, becomes a believer in Christian Science, and another of their sons becomes a prize-fighter. This can all be easily traced to the environment and to the lack of cultural and social uplifting that is so necessary in the industrialized world of today.

For their children's misdeeds, the parents are not to blame, because they are strangers in these United States of America. Their children are not to blame, because the place in which they live is a dungeon surrounded by wild beasts and poisonous snakes, where the very atmosphere is poisoned.

Little emphasis has been placed on the individual characters of the children for the reason that all of them are of the everyday crowd, and types of that caliber can be seen among the millions in every nook and corner of our country.

As to the literary value of this book, it is far from being a masterpiece. Although it is true to life, it cannot be called realistic. Realism is painting—true-to-life is photography. This book is like an album of photographs. Some are good, some are of inferior value and still others are of the type that may be found in True Story Magazine. Judging this novel as a whole, it appears that that author, while he has given an extremely vivid picture of the life of the average Jew in a small American town, has accomplished little towards climbing the ladder of literary fame.

Far in the north of Palestine is situated Tel-Chai, the kvutzah, where Joseph Trumpeldor and his comrades were killed in the defense of the Jewish colonies in 1920. Tel-Chai was founded by the Palestine Workers' Fund during the turbulent war period in 1916.

The kvutzah had 20 settlers, its land was all tilled, its poultry and dairy grew in numbers and the kvutzah could look forward to absorb larger numbers of incoming Chalutzim. But the end of the war threw that section of Palestine into a turmoil and early in 1920 events followed which culminated in the heroic defense of the kvutzah by the workers.

Defending the Jewish positions in Upper Galilee did not mean holding fortresses against an invading enemy;
there were no such fortresses. Defense of the colonies meant holding the plow with one hand and a weapon in the other. Rain-drops of water or bullets—often prevented them from going on with work. Thus it kept on for four months—months of need due to the lack of people and means.

In the morning of the fatal day they were in the neighboring kivutz Kfar Giladi; their leader, Trumpeldor, was with them. They were discussing the situation when all at once they heard shots from the direction of Tel-Chai which were mistaken as coming from a nearby Arab village. After a few minutes the firing was repeated. Nine men and Trumpeldor with them, they started out, chain formation, for Tel-Chai. Awaiting there they found it surrounded on all sides by Bedouins, some riding around and firing into the air. They entered the house and found everyone ready for the struggle and at their assigned posts. The fighting began.

Kamil Effendi, a Bedouin Chief, with another officer entered the house. They went up to the attic. Suddenly Dvorah Drachler appeared crying to Trumpeldor that he took away her weapons, thereupon Trumpeldor commanded to fire into the air to frighten away the intruders and ran to close the gates against those who continued to pour in from the outside. On his way he was wounded and commanded his followers to fire at the aim. He was immediately wounded again, and giving a few more commands fell hit by a bullet, for the third time. The first act of Trumpeldor was to make his comrade Schneirson commander; he then asked them to tie up his wounds. Quietly he watched as his wounds were being bandaged with a towel.

"These are my last moments, tell everyone to stand at his post to the last minute for the honor of our people. Not so lightly will the Jewish worker leave his land. We have to stand to the last minute at our posts and protect every inch of the land that was tilled with the sweat and blood of the Jewish worker."

The comrades who stood at their posts in the barns and guarded the exit had used up almost all their bullets. Everyone kept his last bullet for himself. The firing continued with increased intensity. Seeing that in this way they will not accomplish anything the Arabs put fire to bundles of straws and threw them on the roofs. Then one of the comrades climbed up to the roof and from there threw two grenades on the crowds outside the gate. This silenced them effectively and most of them fled.

They took advantage of this opportunity; reached the attic and this is what they beheld; barricaded with tables and chairs there lay dead four of their comrades. Munter, Sarah Zisick, Dvorah Drachler and Sharf. From beneath one cover they heard a groan; that was Kanevsky who was wounded in the explosion of a bomb. His wounds were bandaged and he was taken down.

Night was approaching. Trumpeldor commanded that three of them must, under all circumstances reach Kfar Giladi and bring a doctor and men. Three men armed themselves and started out. Near Kfar Giladi they met fifteen comrades, among them the doctor, who were on their way to Tel-Chai.

Upon reaching Tel-Chai, Trumpeldor and Kanevsky covered with blankets, were put on stretchers to be removed to Kfar Giladi. On the way Trumpeldor complained of a headache; they put a wet dressing on his head. To the question how he felt Trumpeldor answered: "It is good to die for my people." A few minutes later his whole body shook as in a convulsion, he turned his head downward—and breathed his last.

At two o’clock in the morning two graves were dug in Kfar Giladi. One for the chaverim and one for the chavereth.

Having dealt in previous issues of this journal with some of the foibles in which Jewish life in America unfortunately abounds, notably the rabbis, I will now endeavor to consider for a while snobbery, perhaps the most grotesque vice rampant in American Jewry today.

Sweeping a statement as it may sound, it is nevertheless true that no other single sentence characterizes so aptly the social life of the great majority of American Jews as the definition of the word "snobbery" in Webster’s Dictionary — the conduct of vulgar, ostentatious persons who have an excessive regard for wealth and social standing and who vulgarly affect the manners or station of those of superior rank, especially by a display of wealth.

If you think that this is too scathing an indictment of American Jewry, just look around for yourself and see the gross materialism of our life; go to a couple of our public meetings and listen, if you can stand it long enough, to the puerile palaver of all the rabbis in town and all the real estate dealers and lachrymose matrons who have pretensions to leadership; go to our temples and see how the religious ceremonial has been turned into a set of maudlin, grand-operatic antics wherein the synagogue, one-time haven of the devout and God-intoxicated, is trying to compete with up-to-date theatrical entertainment for the favor of the immature, in intellect or in age; go to our schools, our Y. M. H. A.’s and other so-called educational institutions whose avowed purpose is the perpetuation of Judaism they propagate but how much opportunity they offer, instead, to ignorance and sham to ride forth in splendor as the benefactors of Israel; in a word, just sit and contemplate with up-to-date theatrical entertainment for the favor of the immature, in intellect or in age; go to our schools, our Y. M. H. A.’s and other so-called educational institutions whose avowed purpose is the perpetuation of Judaism and observe how little of either real education or genuine learning, who speak so much of the ultimate values of life and are such slaves of the ephemeral and the tawdry, who constantly pay lip service to the gospel

in Kfar Giladi. One for the chaverim and one for the chavereth.

Today both kvutzoth, Kfar Giladi and Tel-Chai, are united under one management and over one hundred people inhabit them and are on the path of sound economic development.

During my stay in Palestine I visited Tel-Chai and Kfar Giladi. I was taken to the graves of our heroes by Sarah Drachler (sister of Dvorah Drachler, defender of Tel-Chai) who related to me the occurrences of those historical days.

SYLVIA BOYMEN

THE PROVIDENCE PASSOVER JOURNAL
of righteousness and humility and yet keep on catering to those who are rich but are neither righteous nor humble.

There are, of course, exceptions. Here and there a rabbi manages to forget his job and once in a while tells his congregation what the world at large, the truth, but exceptions only prove the rule. Do you remember the gase of Orwell, may of horror, which went through the whole of Providence, Jew and Gentile alike, not so long ago, when a prominent rabbi had the courage to tell in public something of the truth about a rich member of his congregation? The phenomenon—a rabbi telling the truth in a case where doing so might have cost him his job—was considered so unusual that even a New York newspaper was moved to comment upon it.

As for our lay leaders, the men who head our charities (I emphasize the word "charities" because practically every American—Jewish activity, including our so-called political work, be it Zionist or otherwise, is in essence nothing but charity), is there anywhere else a group of men and women so replete in false pride and mediocrity? Their charity is usually just a means of social display and their leadership nothing but a craving for publicity. Wallowing in vapid oratory, in platitudinous ideas, in that entire superstructure of cant and cowardice which a good deal of our civilization is, they fear the white flame of critical intelligence, they abhor originality in thought or action, they despise the prophet and the dreamer whose aim in life something more worthwhile and lasting than mere success. The few shining exceptions of unselfishness that we can boast of are unfortunately lost in the pandemonium of self-aggrandizement.

And following them, following them with reverence and sweet trepidation, are the thousands upon thousands of Jews who have advanced far enough in the world to have social ambitions and whose constant and supreme thought is to climb up another rung of the social ladder. Ignorant, vain, trivial, basking in the vegetative contentment of their puny ambitions, they are snobs with a vengeance, the ideal prototypes of Thackeray's mean admirers of mean things. Religion with them is a style; education a form of social insurance. Your worth they measure by the location of the stores you live on, the temple you attend, the make of the car you drive, the clothes you wear, the places you can afford to go to, and similar standards. Their intellectual food consists of rabbinical insipidities, the movies, the newspapers, the radio. They do not even fear critical intelligence because they can't recognize it when they see it and don't know what it is. Indeed, they are beyond all hope.

You may say, of course, that this is nothing new, that people have always been like that. But you're wrong. There was a time, and not so long ago either, when learning and righteousness was the supreme standard and ideal of Jewish life and wealth bowed before intelligence. It is only here in America that it has become true among us that "if you have no money, you might as well die," as Michael Gold has his mother say in his unforgettable book, "Jews Without Money." (It's an even bet, by the way, that most of the rabbis and our literary discussion clubs who become enthusiastic so easily and without reason about the trash-concerning Jews turned out by professional hacks and sob-sisters will entirely overlook this unusally fine book which portrays Jews without trimmings and gives an honest picture of New York's East Side.) You may also repeat the traditional American banality that no one has a right to criticize unless he has something constructive to offer instead and you may ask—what have you to suggest? I am sorry, but I have nothing practical to suggest, nothing which is likely to win favor with our snobs. I would urge among other things more intelligence and less oratory, more humility and less ostentation, more respect for the individual and care for his development and less overemphasis on organization and "bigger and better" temples and institutions. For what's the use of all our institutions, be they ever so large and resplendent, if the men and women inside of them are so colorless and mediocre? Not until we learn to feel deeper and to think more clearly, can we ever begin to hope to approach that luminousness and rare felicity of spirit which I had been privileged to see last summer in the Emek and in Galilee.

The Fundamental Principles of Poale Zionism

The Jewish Socialist Labor Party, Poale Zion, is an international political party of Jewish workingmen organized for the purpose of liberating the Jewish masses. The Poale Zion consider the Jewish people as one nation dispersed in various countries and leading everywhere an abnormal economical and national life. Economically the Jewish masses are more exploited than most non-Jewish workers. The lack of an agrarian class, compulsory migration, social ostracism, and other factors, limit the number of occupations in which Jews are engaged and subject the Jewish masses to a greater inequality of economic opportunity and to more horrible forms of poverty than most non-Jews are compelled to endure. The fundamental cause of Jewish poverty, like that of all poverty, is however the capitalistic system; and the Poale Zion accept only one radical economic solution for this undurable state of affairs—Socialism. The Poale Zion therefore urge Jewish workmen to organize as a distinct group and combine with workmen of every land in order to destroy class government and change the present social order. They propose to fight with workmen of other nationalities for the abolishing of private ownership of the means of production and for the substitution of social ownership and socialist production. Nationally the Jews are minorities in the world and do not enjoy the right and power to determine their own fate as a nation. In spite of the fact that they lived in various countries for centuries and have helped to build those countries with their blood and brain and muscle, the attitude assumed towards the Jews as a group is unfriendly. In poly-national states, that are not concerned with workmen of every land in order to destroy class government and change the present social order. 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The aim of Zionism as formulated by the first Zionist Congress is "to create for the Jewish people a publicly recognized legally secured Home in Palestine."

The Poale Zion base their Socialism and Zionism on the actual needs of the Jewish people, and therefore consider it essential that Socialism and Zionism be combined in one movement. The economic and national difficulties of the Jewish nation may perhaps be thought of separately in abstract theoretical discussions. In actual life they are interdependent. Jewish economic conditions are determined by Jewish national abnormality; and the solving of the Jewish national problem depends on definite economic factors. There is therefore no question as to priority in the forms of activity that lead to Zionism and Socialism. Both activities are merged into one. To ignore the national woes of the Jewish people while trying to solve their economic difficulties is a ghastly mockery. To attempt to create a Jewish state in Palestine while ignoring the present economic needs of the Jewish masses is a grim joke. The Poale Zion are not Socialists and Zionists; they are Socialist-Zionists.

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Under Supervision of

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GARMENTS MADE TO ORDER
Repairing — Remodeling

236 WESTMINSTER ST. PROVIDENCE, R. I.

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WEAR

Arch Preserver Shoes
For Men, Women and Children

ARCH PRESERVER SHOE SHOP
186 UNION STREET PROVIDENCE, R. I.

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Broadway Dairy

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From Our Own Herd
Wholesale and Retail

All the milk we sell is produced from tuberculin tested cows under State and Federal Supervision

Our Kosher Milk for Passover Is Under Supervision of Rabbi David H. Bachrach

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Telephones: EAst Providence 1255-1256

בראיאוריוו דעטע

מאומע בִּפְּעֵמָיו זֶה אַלְמָל פּוֹדָרְיווֹזְעְפֵנָה אֵזְֵי
אָנֵוהּ מַלְקֶל הַאֵ

לְשָׁר לִפְּדָה

אָנָהּ מְרָאָעָה דְּעֵּט הֵַשָר פּוֹ

זָרַב מְיָה דְּוַר בּוּנַר

גּוֹדִי סֹפְרָוֹזְקָה אָאֵ נְאָּמִי הָאֵוֶר נְהָיָּדָא מִלְקֶל מְקָא

אַנְֵואְוֶהּ נָּאֵיוֹנְעֵנָה קֵַוּדָא

גּוֹדִי בָּרְיָאָטָן אָאֵ מַלְקֶל מְקָא אָאֵּיָוֵהּ מְזָאָה פּוֹלְֵלְעְטָה.
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Adler's Hardware & Paint Company
Lowest Price — Highest Quality
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Telephone DExter 8135

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City and Suburban Real Estate
MORTGAGES — INSURANCE
117 BROADWAY
PROVIDENCE, R. I.

Compliments of
Modern Auto Top Company, Inc.
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MR. and MRS. A. FOXMAN
TO OUR ADVERTISERS

who have so generously contributed to the success of the Journal
the committee expresses its deepest gratitude and appreciation

The readers are requested to peruse the advertising pages in order to acquaint themselves with the concerns advertising in this book
**PRUDENTIAL’S NEW POLICY—**

**Modified Life Policy**

**With Change of Rate at End of Three Years**

<table>
<thead>
<tr>
<th></th>
<th>First Three Years</th>
<th>Following Years</th>
<th>Dividend Appointed for 1930</th>
<th>Net Cost Fourth Year</th>
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<td>174.90</td>
<td>205.75</td>
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(Payable Quarterly, Semi-Annually or Annually)

*This policy calls for one increase in rate beginning with the fourth year; but dividends begin at that time and if current experience of the Company as to earnings continues, dividends should at least equal the increase.*

---

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**Cleansers and Dyers**

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REVERE, MASS.

J. I. ROSENFIELD, General Manager

Our Best Wishes for a Successful Season